

Optimization of Learning The Quran and Hadith Through the Jazariyah Book to Improve Students' Quran Reading Ability

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ABSTRACT

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This study aims to 1) How is the Optimization of Al-Qur'an Hadith Learning Through the Jazariyah Book to Improve the Ability to Read the Qur'an of Students (Case Study at the An-Nahdliyah Tri Bhakti At-Taqlwa Islamic Boarding School, Class 2 Wustho Putra) Rama Puja Raman Utara East Lampung in 2024? 2) What are the factors that influence the Optimization of Al-Qur'an Hadith Learning Through the Jazariyah Book to Improve the Ability to Read the Al-Qur'an of Students (Case Study at Madrasah Diniyah An-Nahdliyah Tri Bhakti At-Taqlwa Class 2 Wustho Putra) Rama Puja Raman Utara East Lampung in 2024. The purpose of this study is to identify how to optimize the use of the Jazariyah book in learning the Al-Qur'an at Madrasah Diniyah An-Nahdliyah Tri Bhakti At-Taqlwa class 2 Wustho Putra to improve the ability to read the Al-Qur'an of students. This study uses a qualitative approach using field research. Data collection techniques are through observation, documentation, and interviews. Data analysis techniques and data validity use deductive techniques, source triangulation and techniques to ensure the reliability of the data obtained and prevent subjectivity on the part of the researcher. In addition, researchers cross-check with various sources to observe data and make observations more than once. And in essence data analysis is grouping variable data and types of respondents to answer the problem formulation. The results of this study are 1) Al-Jazariyah Book as a Structured Tajweed Guide. 2) Al-Jazariyah Book offers a very structured explanation of the rules of tajweed that must be applied in reading the Qur'an. Improving the Ability to Read the Qur'an Correctly. 3). Through this learning, students will not only master the rules of tajweed, but also understand the beauty of reading the Qur'an and how to apply it in everyday life.

Keywords : Optimization, Jazariyah book, Santri

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INTRODUCTION

All Muslims, regardless of age, are required to learn the science of tajweed. As a guideline for humans to organize their lives in order to obtain physical and spiritual happiness in this world and the hereafter, the science of tajweed has become a mandatory curriculum taught in formal and non-formal educational institutions. Muslims now highly appreciate efforts to help people who have difficulty reading the Qur'an, especially students. Because reading the Qur'an is a form of devotion that

is very valuable, Allah SWT gives a very high reward to those who read, study, and share the Qur'an with others. However, even though this is considered to have a very high reward in the eyes of Allah SWT, there are still many people who do not heed the blessings that He has given. In an effort to further increase faith and piety to Allah SWT through reading the Qur'an and understanding it by studying the science of tajweed and tahsin tilawah Al-Qur'an, of course this is a concern for all of us, both parents, educators, and the government (Darwin,2018).

As Allah SWT says in QS al fatir verses 29-30

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تَجَرَّةً لَّنْ تَبُورَ # لِيُؤْفِقَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ

Meaning: Indeed, those who carry the Book of Allah with them, pray, spend from what We have given them secretly, and hope for lawful gain, that Allah may fulfill their reward and increase them in His favors. Indeed, Allah is Oft-Merciful, Most Appreciative. (QS. Al-Fatir: 29-30).

Then it is also mentioned in Surah Al-a'raff verse 204

وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ

Meaning: When the Qur'an is recited, listen carefully and pay attention calmly so that you may receive mercy. (QS. Al-a'raaf: 204).

Based on the interpretation of the verse above, when the Qur'an is read, we are required to listen and pay attention while remaining silent. Allah SWT is the Most Perfector of rewards, the Most Multiplier of rewards, and the Most Exalted in His sight. In a hadith narration.

وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَا رِمَ مَنْ لَمْ يُخَصِّصِ الْقُرْآنَ أَتَمًّا

Meaning: studying the science of recitation is something that is obligatory, whoever does not try to improve his reading is sinning.

Tajwid is a science that is centered on the Koran. This knowledge is sometimes used by scholars to teach lessons to Muslims. Practical science that teaches how to pronounce the letters in the Al-Qur'an so that the rights of the letters are maintained in accordance with the application of correct reading rules. Because of all this, the Koran has remained preserved from time to time. The science of Tajwid essentially studies how to pronounce the letters in the Al-Qur'an properly and correctly using the book Jazariyah. Tajwid in Indonesian means "making good", but the phrase also refers to "taking each letter out of its original place by giving it mustahak." The primordial

qualities that always exist in the letters jahr, isti'la, and istifal are the rights of the letters in question. On the other hand, mustahak letters refer to qualities such as tarqiq, tafkhim, and ikhfa' which can be realized at any time (Santoso,2013). Tajweed is discussed in a number of works, including the book Jazariyah. Basic information

about Tajweed is contained in this book. The importance of practicing the Tajweed book Jazariyah in class 2 of male Wustha is one of the goals to make the reading of the Qur'an more fluent and the pronunciation of its makhraj (the place where the letters come out) better and more correct. Learning the science of Tajweed among students is highly recommended because students are essentially someone whose religious knowledge is very broad, because in this day and age many new students can only read the Qur'an but do not understand the order of the science of Tajweed, can only pronounce the words of the Qur'an through Indonesian or Latin writing. Even in this modern era, most new students cannot pronounce the words in the Qur'an correctly and in accordance with the rules of the science of Tajweed. This includes mispronunciation, failure to understand the duration of the reading, and verses that are read long but short, and vice versa. Since the norm for stopping the recitation of the Qur'an requires one to glance at the last letter of the vowel to ensure correct pronunciation, mistakes often occur when stopping, or waqf, as it is known in tahsin terminology.

Based on the researcher's exploration, several research papers were found related to this study, The first is from the research journal robiyatul adawiyah, nabila faizah haris and istiqomah cahya batin sentosa, In addition, tajwid education provides students with a strong foundation for studying and understanding the Qur'an as a whole. Students who understand the science of tajwid will be able to read the Qur'an accurately and fluently, so that they can understand its teachings. Furthermore, reading the Qur'an fluently will pave the way for students to obtain additional Islamic religious information in the future (Adawiyah,2024).

Therefore, tajwid education is a tool to help them in their ability to learn the word of Allah while strengthening their basic knowledge of Islam. Therefore, it is very important to maintain the integrity of tajwid education within the educational framework to ensure that the next generation has a strong understanding of Islamic teachings and is proficient in reading the Qur'an. Second, research from the journal Mugiyono and Sutan Adi Ramadhan, Basic understanding of the science of tajwid will lead to a deeper understanding, such as knowing the rules of this science will make someone happy with their routine of reading the Qur'an because of the quality of their reading. This is part of the science of tajwid that is of concern to all students, regardless of their level (Ramadan,2024).

The author concludes that the two relevant studies above have differences of opinion that the author knows, the first from the robiyatul adawiyah research journal, nabila faizah haris and istiqomah cahya batin sentosa was successful and satisfying because they learned tajwid before studying the Qur'an, while according to the journal mugiyono and sutan adi ramadhan said they experienced obstacles even though the learning process about tajwid science was going well. Therefore, the author tries to explain the learning of the jazariyah book, the purpose of this study is to identify how to optimize the use of the Jazariyah book in learning the Qur'an at Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqla class 2 Wustho Putra to improve the ability to read the Qur'an of students. Analyze the impact of using the Jazariyah book on improving the ability to read the Qur'an of students, especially in terms of the accuracy of tajwid and the fluency of reading the Qur'an. This study aims to provide a deeper understanding of the effectiveness of the Jazariyah book as an aid in teaching tajwid and improving the skills of reading the Qur'an among students.

METHOD

This research uses qualitative methodology, namely a survey process that produces descriptive data from a person's written or spoken words and observed behavior (Eku,2024) . Qualitative research seeks to discover and narratively describe the activities people undertake and the impact of those actions on their lives (National Coalition for the Elimination of Commercial Sexual Exploitation of Children,2008). This study uses field research to dig up direct data in the field to obtain data and information directly and the subjects in this study are students of Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa Class 2 Wusto Putra.

The qualitative approach is realistic, artistic, and interpretive. This approach is called artistic because the research process is more artistic (less structured); interpretive because the research data is more tied to the researcher's interpretation of the data collected in the field; and naturalistic because the research is conducted in a natural setting and conditions without using engineering, data manipulation, or such techniques. In addition, research is something that develops naturally and is not changed by the researcher. In essence, qualitative research involves observing people in their homes, interacting with them, and trying to understand how they view the world. The author will utilize the characteristics of qualitative research, namely through the results of observation, documentation, and interviews, to collect accurate data regarding the object of research. To explain the facts that occur at the location of the Tajwid science research, systematic observations are carried out (Astutik,2024). Direct observation and methodical documentation of the emphasis of the problem and research topic are the methods used for field observation. To get a true picture of the focus of the research and the research topic in the context of objective field conditions as well as the researcher's observations and perspectives on the subject, observation is used in this study. Madrasah Dinniyah An-Nahdliyah Pondok Pesantren Tri Bhakti At-Taqwa provides various educational data for this observation approach. The researcher conducted a preliminary investigation to identify issues that required further investigation, using interviews as a method of data collection. The researcher conducted in-depth interviews to obtain better and more measurable data for this investigation. The Asatidz Council, Mustahiq, the head of Madrasah An-Nahdliyah Dinniyah, and students of class 2 Wustho Putra were among the informants who were interviewed for this study.

Although the interview rules had been prepared in advance, the researcher could sometimes adjust them based on the circumstances of the respondents, which included ustaz, students, stakeholders, and leaders of Islamic boarding schools. Long before the field research was conducted, the author tried to build a positive or close relationship with the research subjects—students of Madrasah Dinniyah An-Nahdliyah Tri Bahakti At-Taqwa—so that the interview could run smoothly and easily. To make it easier to remember and repeat the facts that had been dug up, the author used a recording device and writing tools during the interview. The process of collecting and examining written documents, photographs, and other devices is known as documentation. The collected documents are then selected based on the purpose and emphasis of the problem. Someone's important writings, drawings, or creations can all be considered documents. On the other hand, the documentation approach involves tracking and obtaining the necessary data using already accessible

data (Apriyanti,2019).

Data and document collection in this study are in the form of books, articles, pictures/photos and other written documents related to Islamic boarding schools to obtain official data on the profile of the Tri Bhakti At-Taqwa Islamic boarding school in general, namely the vision and mission, organizational structure, profiles of teachers/ustadz and caregivers, conditions of students, facilities and infrastructure, schedules of educational activities at the An-Nahdliyah Diniyah Madrasah and so on. Researchers are instruments or research tools in qualitative research. Researchers must understand qualitative methodology, interview techniques, and be prepared to enter the research object to ensure the extent to which qualitative research is prepared to conduct further research in the field (Ramadan,2024). The researcher visited the research location directly and conducted interviews with informants related to data collection. Students of Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa Class 2 Wustho Putra acted as supporting instruments for the research, which allowed the researcher to find out the extent of students' understanding of the Tajwid Jazariyah book. In this case, the researcher used triangulation of sources and techniques to ensure the reliability of the data obtained and prevent subjectivity on the part of the researcher. In addition, the researcher conducted cross-checks with various sources to observe the data and conducted observations more than once. Data analysis is a process of measuring the sequence of data, organizing it into a pattern, category and basic description (Nurdewi,2022).

In this case, the researcher uses triangulation of sources and techniques to ensure the reliability of the data obtained and prevent subjectivity on the part of the researcher. In addition, the researcher cross-checks with various sources to observe the data and makes observations more than once. And in essence, data analysis is grouping variable data and types of respondents to answer the problem formulation.

As for the data analysis using the deductive method. The deductive method is a process from general to specific from theory to examples (Putra.et al,2023). The data was examined using deductive techniques, starting with facts, especially about "The Application of Jazariyah Book Learning in Improving the Ability to Read the Qur'an of Santri (Case Study at Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa Class 2 Wustho Putra) Rama Puja Raman Utara East Lampung in 2024". Then checked and entered into a model that can function as a guide. Qualitative techniques and descriptive approaches were then used, along with an activity analysis mentality (Uyun,2016). This study uses descriptive methodology, namely analyzing data by characterizing or illustrating the data obtained according to its original form (Novanti,2023).

RESULTS AND DISCUSSION

RESULTS

1. Short biography of the author of the Jazariyah book and understanding of the Jazariyah book

The book Jazariyah, which has 109 stanzas, discusses the science of recitation. Syamsuddin Abul Khair Muhammad bin Muhammad bin Muhammad bin Ali bin Yusuf al-Jazariy ad-dimasyqi asy-syafi'i is the author of this work. After tarawih prayers on the 25th of Ramadhan 751 H in Damascus (SYAM), Ibn Jazariy was born on Saturday night in what is now a city called Syria. Coinciding on November 30, 1350 AD in an area called Alkhat al Qoshain in Damascus. Throughout the book An Nasyr. He went on the Hajj and studied qiro'at with the imam of the Medina mosque

at that time after becoming a perfect memorizer of the Koran at the age of 14. He was born in Damascus, Syria. He also studied Egyptian qiro'at and other sciences. He was a great scholar at the beginning of the 9th century H. (751-833). This Jazariyah book discusses the principles such as makhori'ul huruf, the nature of huruf, the Law of Nun Mati and Tanwin, the Law of Mim and Nun Bertasydid, the Law of Lam Al, Idghom, Mad, Tafhim, Tarqiq, and others. Therefore, it is expected for students to know it and be able to practice it. The Jazariyah book is one of the tajwid books used as a learning tool for Muslims and students who are studying the Qur'an. According to the teachings of the Prophet Muhammad SAW to his companions, this Jazariyah book also teaches how to read the Qur'an correctly and obediently based on its mahraj, length, thickness, presence or absence of rhythm and resonance of its tone, and its semicolons. In addition to being a discipline, the jazariyah book also provides guidance on how to pronounce letters and makhraj. Among them is by paying attention to the relationship between the letters before and after in the process of pronouncing them. Because, teaching Muslims and students to read the verses of the Qur'an fluently, namely clearly and concisely, and in accordance with the teachings of the Prophet Muhammad SAW is one of the goals of the jazariyah book. Another goal is to educate them to avoid mistakes in reading the Qur'an. Therefore, the jazariyah book is not only studied, but must go through training and practice with teachers who have sanad up to the Prophet Muhammad SAW.

2. History of the Establishment of the An-Nahdliyah Tri Bhakti At-Taqwa Islamic School.

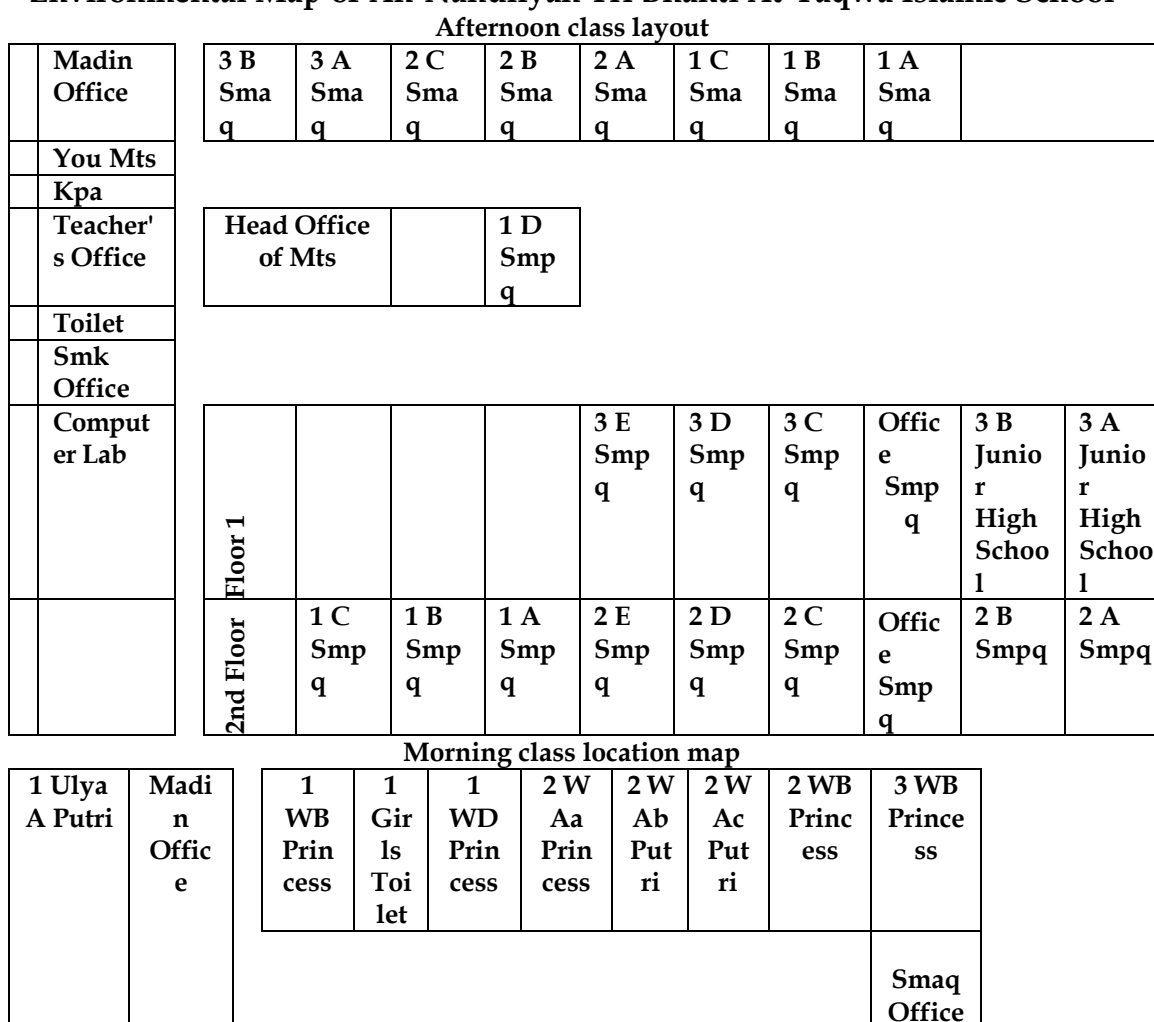
The history of the establishment of the Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa cannot be separated from the establishment of the Tri Bhakti At-Taqwa Islamic Boarding School, namely in 1955. The late father of Mujahid who was later known as the late Kh. Raden Rahmad Joyo Ulomo, he and his wife the late. Mother Nyai Hj. Dewi Wuryanti transmigrated to Sumatra and settled in Lampung. Located in the village of Rama Puja, Raman Utara sub-district, Central Lampung district (before East Lampung existed). His name is increasingly known to many people, both in Central Lampung Regency and in other regencies, namely as a person who is highly knowledgeable in the field of religion so that many people come in droves to study religion (boarding) with him. With more and more students, then on June 6, 1961 he inaugurated the Islamic boarding school that he founded with the name of the Islamic boarding school "Tri Bhakti At-Taqwa" (Firdani, 2024). The reason or main basis for the establishment of the Islamic boarding school called Tri Bhakti At-Taqwa is adjusted to the Tri Dharma of the boarding school. Namely: (a) Faith and Devotion to Allah SWT. (b) Development of useful knowledge. (c) Devotion to religion and society and the State. The Islamic boarding school is managed with a salafiyah system which is then known as Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa (without teaching general knowledge). After several years of managing with the salaf system, then around 1983 a formal school was established, namely Madrasah Ibtidaiyah (MI) and several years later Madrasah Tsanawiyah (MTs) and Madrasah Aliyah (MA), until finally he died in 1985. After he died, the struggle was continued by his son, Kh. Muhammad 'Adnan RRJ. The education system has not been changed, in fact it has increased. In 1999 it had reached 600 students, the Tri Bhakti At-Taqwa Islamic boarding school at that time had a madrasah building, a male dormitory building, a female dormitory and a mosque

which were continuously renovated until he died in 2001, then the struggle was continued by his son Kh. Kholiq Amrulloh Adnan, S.Ag al-mursyid. Until now (Firdani,2024). Until now, the Tri Bhakti At-Taqwa Islamic Boarding School has approximately 1,700 male and female students. And its formal institutions have increased, namely Vocational High School (SMK), Al-Qur'an Junior High School (SMPQ), and Al-Qur'an Senior High School (SMAQ). Along with the development of the era, the Tri Bhakti At-Taqwa Islamic Boarding School has become more advanced in the fields of formal and non-formal education (Documentation,2024).

3. Geographical Location of Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa

Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa is located at Jl Simpang Rantai No. 06 Rama Puja, North Raman District, East Lampung Regency, Lampung Province. This Madrasah Dinniyah is under the auspices of the Islamic Education Foundation of the Tri Bhakti At-Taqwa Islamic Boarding School which stands tall on land covering an area of ±10,000 M2 (Documentation,2024). Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa is located in the middle of the village with the northern border of the village bordering Rama Oetama (RO), the south bordering Seputih Banyak (SB.1), and the west bordering Rama Endra (RE). The environmental plan of Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa is as follows:

Figure 1.
Environmental Map of An-Nahdliyah Tri Bhakti At-Taqwa Islamic School



I Ulya B Putri	You Mts	<table><tr><td>Head Office of Mts</td><td>3 W AA Prin cess</td><td>3 W Ab Putri</td><td>3 W Ac Put ri</td></tr></table>				Head Office of Mts	3 W AA Prin cess	3 W Ab Putri	3 W Ac Put ri	<table><tr><td colspan="3"></td></tr><tr><td>1 sna ke</td><td>2 snak es</td><td>3 sna kes</td></tr></table>						1 sna ke	2 snak es	3 sna kes
	Head Office of Mts					3 W AA Prin cess	3 W Ab Putri	3 W Ac Put ri										
1 sna ke	2 snak es	3 sna kes																
2 Ulya A Putri	Teach er's Offic e																	
2 Ulya B Putri	Toilet																	
Tba Multi media	Smk Offic e																	
3 Ulya A Putri	Comp uter Lab																	
3 Ulya B Putri																		

Floor 1		1 WA Putr a	1 WB Putr a	1 Me n's Toi let	1 WD Put ra	1 U Putra	Office Smpq	2 U Putr a	3 U Putra
2nd Floor	2 W Aa Put ra	2 W Ab Putr a	2 W Ac Putr a	3 W Aa Put ra	3 W Ab Put ra	3 W Ac Putra	Office Smpq	2 WB Putr a	3 WB Putra

- a. Facilities and Infrastructure of An-Nahdliyah Tri Bhakti At-Taqwa Islamic School.

In terms of physical buildings, Madrasah Dinniyah An-Nahdliyah Tri Bhakti At-Taqwa has several public facilities that greatly support the teaching and learning process, namely:

Table 2.

Condition of Facilities and Infrastructure of An-Nahdliyah Tri Bhakti At-Taqwa Islamic School

NO	Name of goods	Amount	Note
1.	Head Room	1	
2.	Teacher's room	7	
3.	Classroom	58	
4.	Administration room	1	
5.	Teacher's Toilet	10	
6.	Student Toilet	20	
7.	Mosque	1	

Source : Nahdliyah Tri Bhakti At-Taqwa Islamic School for the 2024/2025 academic year.

Table 3.

**Data on teachers of An-Nahdliyah Islamic Boarding School
Tri Bhakti At-Taqwa Islamic Boarding School**

NO	GENDER	AMOUNT
1.	MAN	52
2.	WOMAN	26
AMOUNT		78

Source: An-Nahdliyah Islamic Boarding School

CODE	NAME OF ASTIDZ	LESSON	Day
A	KH. Kholiq Amrulloh Adnan, S.Ag	Caregiver	
ا	Ky. KH Miftahurrohman	Nahwu (1 U PA, 3 U PA)	4
t	Ky. Misbahul Fuad, M.Pd	Nahwu (2 U Pa)	2
ث	Drs. Ky. Agus Nasrulloh	Head of PPTBA Unit	
ج	Ky. Misbahul Munir	Nahwu (1 UA PI, 2 C SMAQ) Tauhid (1 U PA)	5
ح	Ky. Kholil Bisri, S.Pd	Fiqh (2 W AA PA)	1
خ	Ky. Komarudin, SHI, M.Pd.I	Akhlaq, Tajwid (2 W AC Pa) Fiqh (2 WB PA, 2 AB PI, 2 AC PI, 2 WB PI) Akhlaq, Fasalatan (1 WD PI)	6
D	Ky. Khoirul Muslimin, SHI	Nahwu (2 UA PI) Fiqh(1 UA Pi, 3 UA PI) Tauhid, TafsirJuz 30 (3 UA PI, 3 UB PI)	6
ذ	Ust. Junaidi Abdillah, S.Pd.I	Nahwu (3 UB PI, 2 B SMAQ)	4
ر	Ust. Maksum, SHI	UsulFiqh, Faroidh (3 U PA, 3 UA Pi, 3 UB PI, 3 A SMAQ, 3 B SMAQ) UsulFiqh (1 B SMAQ)	6
ز	Mr. Ali Muhtarom	UsulFiqh (2 U PA, 2 UA PI, 2 UB PI) Tauhid, Tarikh (2 WB PA) Fiqh (3 W AC PA, 3 WB PA)	6
s	Mr. Wahid Mudhofar	Nahwu(3 UA PI, 3 UA SMAQ, 1 B SMAQ) Tauhid, TafsirJuz 30 (3 A SMAQ) Fiqh(2 A SMAQ)	8
ش	Ust. Abu Amar	Hadith, Tauhid (2 U PA, 2 UA PI, 2 B SMAQ) Fiqh (3 U PA) Tauhid (1 A SMAQ, 1 C SMAQ) Tauhid, Tafsir Juz 30 (3 B SMAQ)	7
ص	Mr. Abdul Karim	Tasrif, I'lal (1 WB PI, 1 WC PI, 1 WD PI) Tasrif, Qowaidus Sorfiyah (2 WB PI) Qowaidul I'rob (3 W AB PA)	5
ض	Ust. HM Ridwan	Tauhid, Tarikh (2 W AA PA, 2 W AB PA, 2 W AA PI, 2 W AB PI) Fiqh (2 AC PA)	5
ط	Ust. M. Fathurrohman, M.Pd	Nahwu (1 UB PI) Hadith (1 A SMAQ) Hadith, Tauhid (2 A SMAQ, 2 C SMAQ)	5
ظ	Ust. Anshori, M.Pd	Tauhid, Tajwid (3 W AA PI, 3 WB PI) Fiqh (2 A SMPQ, 2 C SMPQ, 2 E SMPQ)	5
ع	Ustad Abdul Jalil, SHI	Hadith (1 B SMAQ) Tauhid (1 B SMAQ) Akhlaq, Tajwid (2 W AA PI, 2 W AB PI, 2 WB PI)	5
غ	Ust. Zuhri Mufaid, S.Pd.I	Nahwu (2 WB PI) Fiqh (3 W AA PA, 3 W AB PA, 3 A SMPQ)	5
ف	Mr. Eka Firmana Putra, M.Pd	Nahwu(2 C SMPQ) Akhlaq, Hadith (3 WB PA)	3
ق	Ust. Ali Muhson, S.Pd	Hadith (1 U PA, 1 UA PI, 1 UB PI) Fiqh (1 U PA)	4
t	Ust. Irsyad Tsalasa	Nahwu (3 B SMAQ) Tauhid, Tafsir Juz 30 (3 U PA) Tauhid (3 W AA PA, 3 W AB PA, 3 W AC PA, 3 WB PA) Fiqh (3 B SMAQ)	8
ل	Ust. Imam Mahfudz, S.Pd.I	Nahwu (3 W AB PI) Fiqh (2 W AB PA) Akhlaq, Tajwid (2 WB PA) T asrif, Qowaidus Sorfiyah (2 W AC PA)	5
me	Agus M. NurFikri Amin, MH	Nahwu, Pegon (1 A SMPQ)Tawhid (1 UA PI, 1 UB PI) Fiqh (3 UB PI, 2 C SMAQ)	6
nah	Ust. Indra Pranata, S.Pd	Nahwu (2 A SMPQ) Qowaidul I'rob (3 B SMPQ) Akhlaq, Tajwid (2 B SMPQ, 2 D SMPQ)	5
and	Ust. A. Nur Jaiz, S.Ag	Nahwu(3 E SMPQ) Tasrif, Qowaidus Sorfiyah (2 A SMPQ, 2 B SMPQ, 2 C SMPQ) Fiqh (3 D SMPQ)	6

Hi	Agus M. Abdul Malik Al-Abror	Nahwu (1 WD PA) Tauhid, Tajwid (3 A SMPQ, 3 B SMPQ, 3 D SMPQ, 3 C SMPQ)	6
A	Mr. Bahrul Ulum	Fiqh (1 WA PA, 1 WB PA, 1 WC PA, 1 WD PA)	4
ي	Ust. Miftahul Arifin, S.Pd	Nahwu (2 W AB PA) UsulFiqh (1 C SMAQ) Tasrif, Qowaidus Sorfiyah (2 W AA PA, 2 W AB PA), Tauhid, Tajwid (3 W AB PI)	6
ba	Mr. Amir Mahmud	Nahwu (3 W AA PI) Hadith (1 C SMAQ) Tasrif, I'lal (1 WB PA) Usul Fiqh (1 U PA)	5
To	Ust. Mustaqim	Nahwu(3 W AB PA, 2 W AC PA) Tasrif, I'lal (1 WC PA, 1 W DPA)	6
ثا	Ust. Syamsul Hadi, S.Pd	Nahwu (1 A SMAQ) Usul Fiqh (1 A SMAQ) Qowaidul Fiqh (2 A SMAQ, 2 B SMAQ)	5
J	Agus M. Nur Abdillah Faqih, S.Pd	Nahwu (1 C SMAQ, 2 UB PI) UsulFiqh (1 U PA, 1 UA PI, 1 UB PI) Qowaidul Fiqh (2 C SMAQ)	7
ح	Ust. Samsul Hidayat, S.Pd	Tauhid, Tajwid (1A SMPQ, 1 B SMPQ) Akhlaq, Fasolatan (1 C SMPQ, 1 D SMPQ) Tauhid, Tarikh (2 D SMPQ)	5
Jai	Ust. M. Arifin, S.Pd	Nahwu(3 D SMP Q) Akhlaq, Hadith (3 W AA PI) Qowaidul I'rob (3 W AB PI) Tauhid, Tarikh (2 A SMPQ)	5
sara h	Mr. Triyanto	Tauhid, Tajwid (1 WB PA, 1 WC PA, 1 WD PA) Akhlaq, Fasholatan(1 A SMPQ, 1 B SMPQ)	5
Shay	Mr. Andika Suryanto, S.Pd I	Nahwu (2 W AA PA) Akhlaq, Tajwid (2 A SMPQ) Akhlaq, Hadith (3 D SMPQ, 3 E SMPQ)	5
صا	Mr. Syahrul Firdani	Nahwu (3 W AA PA, 2 D SMPQ) Qowaidul I'rob (3 W AA PA) Fiqh (2 B SMAQ)	6
ضا	Mr. M. Najib Masrukhi	Nahwu (3 AC PA) Tasrif, I'lal (1 B SMPQ, 1 D SMPQ) Fiqh (3 C SMPQ) Akhlaq, Hadith (3 C SMPQ)	6
طا	Mr. Bahroni	Falak (2 U PA, 2 UA PI, 2 UB PI, 2 UA SMAQ, 2 UB SMAQ, 2 UC SMAQ)	6
ظا	Ust. M. Ikhwanul Arifin, S.Ag	Nahwu, Pegon (1 WA PA) Akhlaq, Hadith (3 W AA PA, 3 W AB PA, 3 W AC PA) Fiqh (1 U PA)	6
عا	Ust. Hanifurohman, S.Pd	Nahwu (2 A SMAQ) Fiqh (3 A SMAQ) Tasrif, Qowaidus Sorfiyah (2 WB PA) Qowaidul I'rob (3 W AC PA) Hadith (1 U PA)	6
غا	Mr. Anang Kurniawan, S.Ag	Fiqh (1 A SMPQ, 1B SMPQ, 1 C SMPQ) Tauhid, Tarikh (2 B SMPQ) Tauhid (1 Ula)	5
Fa	Mr. M. Nur Salim	Nahwu (2 WB PA) Fiqh (1 C SMAQ) Tauhid, Tajwid (3 E SMPQ) Usul Fiqh (1 U PA)	5
Koh	Ust. Dimas Misbakhul Fajar, S.Pd	Tauhid, Tajwid (1 WA PA) Fiqh (1 D SMPQ) Tauhid, Tarikh (2 WC PA, 2 C SMPQ)	4
KA	Ust. A. Adib Rifai, S.Pd	Akhlaq, Tajwid (2 W AB PA) Tauhid, tajwid (1C SMPQ, 1 D SMPQ) Akhlaq (2 Ula) Tajwid, Al-Qur'an Practice (2 Ula)	5
Lo	Ust. Syawaludin, S.Pd	Imlak, Pegon (1 Ula, 2 Ula, 3 Ula) Akhlaq (1 Ula)	4
Mo	Ust. M. Fithrotul Mustaghfirin	Nahwu (3 WB PA, 3 C SMPQ) Fiqh (1 B SMAQ) Qowaidul I'rob (3 WB PA)	6
Na	Ust. Ta'arifudin	Akhlaq, Fasholatan (1 WA PA, 1 WB PA, 1 WC PA, 1 WD PA)	4
Hi	Ust. Khusnul Miftahurrohman	Tajwid, Practice of the Qur'an (1 Ula) Tauhid (2 Ula) Ubudiyah (3 Ula) Fiqh (3 Ula)	4
Ya	Mr. Febri Abdil Bari	Nahwu (1 WB PA) Hadith, Tauhid (2 UB PI) tasrif, I'lal (1 WA PA)	4
bb	Ust. M. Syamsun Fuqoha, S.Pd	Nahwu, Pegon (1 WC PA) Akhlaq, Tajwid (2 W AA PA)	3

ث	Mrs. Husnatunnisa, S.Th.I	Fiqh (2 UA PI, 2 UB PI, 1 UB PI)	3
ث	Mother Mrs. Hj. Fatimatuzzahro'	Tawhid, Tajweed (1 WA PI)	1
ث	Mother Mrs. Siti Amanah	Morals, Respect (1 WA PI)	1
ث	Mother Mrs. Zulfanil Azizah, S.Ag	Tawhid, Tajweed (1 WC PI)	1
ث	Ustadz. Uswatun Hasanah	Nahwu (3 WB PI) Fiqh (3 W AB PI, 3 W AC PI, 3 WB PI)	5
ث	Ustzh. Putria Janua Ningsih, S.Pd	Akhlaq, Hadith (3 W AB PI, 3 W AC PI, 3 WB PI) Fiqh (2 D SMPQ)	4
ث	Ustaz. Siti NurJanah, S.Pd	Fiqh (1 WA PI, 1 WB Pi, 1 WC Pi)	3
br	Ustadz. Laila Nur Husna, S.Pd	Fiqh (2 B SMPQ)	1
ث	Ustaz. Siti Masruroh, S.Pd	Nahwu (2 W AA PI) Fiqh (3 AA PI, 3 B SMPQ) Tauhid, Tajwid (3 W AC PI) Hadith (1 UB PI)	5
bae	Ustzh. AmanatusSolihah	Nahwu (2 B SMPQ, 3 A SMPQ) Qowaidul I'rob (3 W AC PI)	5
ث	Ustaz LutfiRoihatulJanah	Nahwu, Pegon (1 B SMPQ) Tasrif, I'lal (1 C SMPQ) Fiqh (1 WD Pi)	4
ث	Ustzh. NurSoimah	Akhlaq, fasolatan (1 WB PI, 1 WC PI) Fiqh (2 Ula) Qowaidul I'rob (3 A SMPQ) Akhlaq, Hadith (3 B SMPQ)	6
ث	Ustaz Rofiqoh Alfiatul Husna	Nahwu, Pegon (1 D SMPQ) Tauhid, Tajwid (1 WD PI) Qowaidul I'rob (3 D SMPQ) Akhlaq, Tajwid (2 C SMPQ) Hadith (1 UA PI)	6
ث	Ustzh. Marliatur Rofiah, S.Ag	Nahwu, Pegon (1 WA PI) Nahwu (3 B SMPQ) Fiqh (1 A SMAQ)	5
ث	Ustaz Ika Lestari	Nahwu (2 W AB PI) Tasrif, Qowaidus Sorfiyah (2 W AA PI, 2 W AB PI, 2 W AC PI)	5
ث	Ustzh. AyuSasiSundari	Tauhid, Tajwid (1 WB PI) Ubudiyah (1 Ula) Tauhid, Tarikh (2 WB PI, 2 W AC PI) Akhlaq, Tajwid (2 E SMPQ)	5
ث	Ustzh. Farhatin Chamilini, S.Pd	Nahwu (3 Ula) Qowaidul I'rob (3 C SMPQ, 3 E SMPQ)	4
BK	Ustzh. Lulu'ulJanah	Nahwu (2 W AC PI) Tasrif, I'lal (1 C SMPQ) Tauhid, Tarikh (2 E SMPQ), Qowaidul I'rob (3 W AA PI)	5
lol	Ustzh. Zulaiha Ainul Falah, S.Ag	Nahwu, Pegon (1 WD PI) Tasrif, I'lal (1 WA PI)	3
Bam	Ustzh. RofatunNisa	Nahwu, Pegon (1 WC PI) Fiqh (3 E SMPQ) Tasrif, Qowaidus Sorfiyah (2 D SMPQ, 2 E SMPQ)	5
Ben	Ustzh. Khuryatul Mahmudah	Nahwu (3 W AC PI) Akhlaq, Tajwid (3 A SMPQ) Akhlaq (3 Ula)	4
B	Ustzh. MuhibatulLubabah	Nahwu (2 E SMPQ) Fiqh (1 Ula) Ubudiyah (2 Ula)	4
به	Ustzh. NafiatulLailiBarokah, S.Ag	Nahwu, Pegon (1 C SMPQ) Akhlaq, Tajwid (2 W AC PI)	3
bae	Ust. Isroni	Hisab (3 U PA, 3 UA PI, 3 UB PI, 3 UA SMAQ, 3 UB SMAQ)	5
t	Ustaz Alfi Hafidz Annisa	Fiqh (2 W AA PI) Qowaidul I'rob (3 WB PI)	2
ت	Ustaz. Revi Fradita	Nahwu, Pegon (1 WB PI, Mustahiq)	2

Source: Documentation of An-Nahdliyah Islamic Boarding School, Tri Bhakti At-Taqwa Islamic Boarding School

- a. Data on Students of An-Nahdliyah Tri Bhakti At-Taqwa Islamic School
- The number of male and female students at the An-Nahdliyah Tri Bhakti At-Taqwa Dinniyah Madrasah currently reaches 1,525 children with the following details:

Table 4.

Data on Students of An-Nahdliyah Tri Bhakti At-Taqwa Islamic School

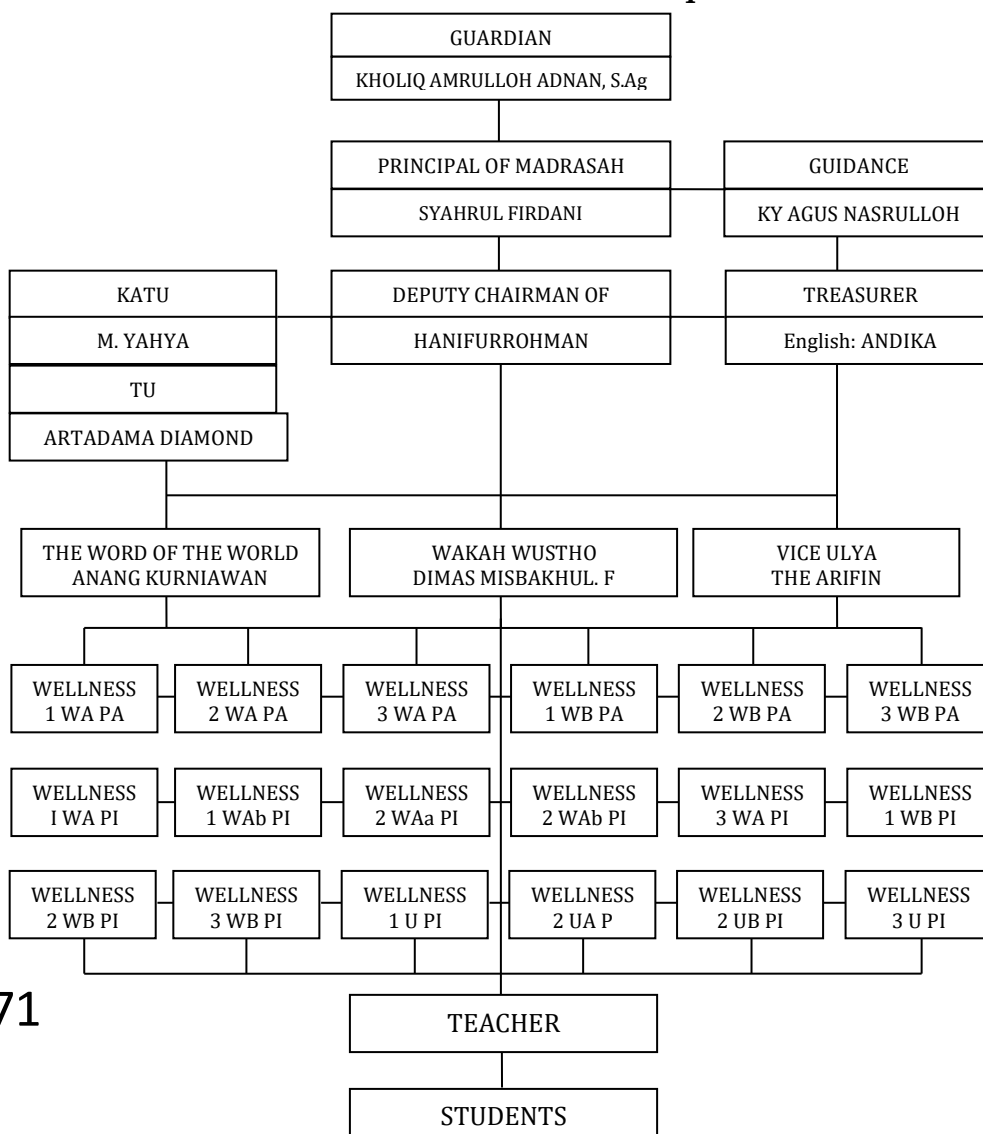
NO	LEVEL	CLASS	AMOUNT			
			LOCAL	L	P	AMOUNT
1.	ULA	I	1	14	13	27
2.		II	1	13	17	30
3.		III	1	15	19	34
4.	WUSTHO	I	8	104	165	269
5.		II	8	110	130	240
6.		III	6	119	129	248
7.	ULYA	I	3	110	127	237
8.		II	3	90	132	222
9.		III	2	96	129	225
AMOUNT						1,525

Source: Documentation of An-Nahdliyah Tri Bhakti At-Taqwa Islamic School.

- b. The organizational structure of the An-Nahdliyah Tri Bhakti At-Taqwa Islamic School

Figure 2.

**Organizational Structure of An Nahdliyah Islamic School
Three Devotions of At-Taqwa**



DISCUSSION

1. Optimizing the Learning of the Qur'an and Hadith Through the Book of Jazariyah

Learning tajwid using the book Al-Jazariyah aims to produce students who can read the Al-Qur'an according to the rules of tajwid. Some of the expected results include: (A) Ability to read with tartil: Reading the Koran correctly, slowly and clearly in accordance with the laws of tajwid. (B) Correct application of makhraj and letter properties: Students can pronounce each letter of the Qur'an correctly, by paying attention to the place where the letter comes out (makhraj) and the characteristics of the letters. (C) Understanding tajwid: Santri understand rules such as mad, ghunnah, idgham, iqlaab, ikhfak, etc., and can apply them correctly in reading. 1) Understanding of Systematic Tajwid Rules. The book Al-Jazariyah presents the rules of recitation in a systematic and structured manner. Learning using this book allows students to: (a) Master various tajwid laws in a way that is easy to understand and practice. (b) Using the rules of tajwid taught to read each verse in the Qur'an correctly, both in terms of the length of the reading, the pronunciation of letters, and stops. 2) Skills in Reading the Qur'an Fluently and Accurately. One of the important results of learning the Al-Jazariyah book is the ability of students to read the Qur'an fluently and accurately, and to be able to correct mistakes in their reading: (a) Students are expected to be able to recognize and correct frequent tajwid errors, such as errors in makhraj (where the letters come out) or the application of mad (lengthening of letters). (b) The ability to tashih (correct reading) becomes important, and with Al-Jazariyah, students can train themselves independently to correct their reading mistakes. 3) Improving Understanding and Appreciation of the Qur'an. Learning using Al-Jazariyah also aims to improve students' morals towards the Al-Qur'an: (a) By reading the Al-Qur'an according to the correct rules of recitation, students will be more reverent and full of respect for the Al-Qur'an. (b) This learning leads to the application of the teachings of the Qur'an in the daily lives of students.

The book Al-Jazariyah teaches the rules of recitation in full with a very structured discussion. The following are the main chapters in the book Al-Jazariyah along with a more detailed explanation: 1) Chapter Makhraj (Place of Letters). Makhraj is the place where hijaiyah letters come out in the mouth or body cavity. The book Al-Jazariyah explains in detail about the 17 makhraj that Arabic letters have. For example: The letter خ (khaa) comes from the nostrils, while the letter ر (ro) comes from the upper part of the tongue which is in contact with the roof of the mouth. The correct application of makhraj is very important to avoid errors in pronouncing the letters, such as misreading the letters ص (shad) and س (sin). 2) Chapter on Characteristics of Letters. Characteristics of letters are characteristics possessed by Arabic letters, which influence the way they are pronounced and intonation. Some of the important characteristics discussed in this chapter are Tafkhim: Pronunciation of letters with a bold sound, as in the letter ق (qaf). Tarqiq: Pronunciation of letters with a thin sound, as in the letter ف (fa). Ghunnah: The humming of the letters ن (nun) and م (mim) in certain circumstances. Example: Differences in the pronunciation of the letters ل (lam) and ن (nun) when there is ghunnah. 3) Mad Chapter (Voice Lengthening). Mad is a lengthening of the sound that occurs in several letters in the Qur'an. The book Al-Jazariyah discusses the types of mad in detail: Mad Wajib

Muttasil, namely Mad which occurs when the letter mad meets the letter hamzah in the same word. This lengthening must be done for 4 harakat. Mad Jaiz Munfasil is Mad that occurs when there are separate mad and hamzah letters, and this elongation is done for 2 or 4 harakat according to choice. Mad Asli is the elongation of the letter alif in a word that is not accompanied by hamzah. 4) Chapter Idgham, Ikhfak, and Iqlab, This discussion regulates how two letters that meet in the Qur'an should be pronounced: Idgham (merging) occurs when two letters meet, such as the letters ن (nun) and م (mem), which produce a smoother reading.

Ikhfak (refinement) is a change in sound when two letters meet, so that the sound becomes softer. Iqlab (change in sound) occurs when the letter ب (ba) meets the letter م (mem), and the sound changes to م (mem). 5) Chapter Qalqalah (Clatter of Sound) Qalqalah is a reflected or jingling sound that occurs when reading certain letters that have sukun. The letters of qalqalah are: (qaf), ط (ta), ب (ba), ج (jim), and د (dal).such as in the letters ن (nun) and م (mem), which produce a smoother reading. Ikhfak (refinement) is a change in sound when two letters meet, so that the sound becomes softer. Iqlab (change in sound) occurs when the letter ب (ba) meets the letter م (mem), and the sound changes to م (mem). 5) Bab Qalqalah (Clatter of Sound) Qalqalah is a bounce or clatter that occurs when reading certain letters that have sukun. The letters of qalqalah are: (qaf), ط (ta), ب (ba), ج (jim), and د (dal).such as in the letters ن (nun) and م (mem), which produce a smoother reading. Ikhfak (refinement) is a change in sound when two letters meet, so that the sound becomes softer. Iqlab (change in sound) occurs when the letter ب (ba) meets the letter م (mem), and the sound changes to م (mem). 5) Bab Qalqalah (Clatter of Sound) Qalqalah is a bounce or clatter that occurs when reading certain letters that have sukun. The letters of qalqalah are: (qaf), ط (ta), ب (ba), ج (jim), and د (dal).

When these letters are read in the condition of breadfruit, the reading becomes more resonant. 6) Chapter Waqf (Stopping in Reading). Waqf is stopping while reading the Qur'an at the appropriate place to keep the meaning correct and clear. In this chapter, the book Al-Jazariyah teaches how and when a reader should stop. There are several signs of waqf, for example waw for waqf which does not change the meaning, and qaf for waqf which changes the meaning and requires continued reading. 7) Chapter of Ghunnah Laws. Ghunnah is a buzzing sound that appears when reading the letters ن (nun) and م (mem) in several situations, such as when encountering the letters ba or waaw. Ghunnah must be pronounced clearly so that the meaning of the reading remains intact, especially in verses that contain ghunnah laws.

The Al-Jazariyah book is an important guide in teaching tajweed to students, with a comprehensive discussion of various important aspects in reading the Qur'an. Through learning this book, students will not only improve their ability to read the Qur'an correctly, but will also deepen the meaning and noble values contained in each verse. Learning tajweed through the Al-Jazariyah book is very important to maintain the sanctity of reading the Qur'an and optimize understanding of it.

CONCLUSION

Optimizing the learning of the Qur'an and Hadith through the Jazariyah book has proven effective in improving the ability to read the Qur'an of students. The Jazariyah book, which contains systematic tajwid rules, provides a deeper understanding of the makharijul huruf, the nature of the letters, and the rules of reading. The learning method that integrates theory and practice in this book helps students improve the quality of their reading according to the correct tajwid standards. In addition, the learning approach based on the Jazariyah book increases students' awareness of the importance of reading the Qur'an properly and correctly. The application of the talaqqi method, drills, and continuous evaluation contribute to accelerating students' mastery of the science of tajwid. Support from competent teachers and a conducive learning environment further strengthen the effectiveness of this method. Thus, the use of the Jazariyah book in learning the Qur'an and Hadith can be an optimal solution in improving the quality of students' reading of the Qur'an, while strengthening their understanding of the science of tajwid, both in theory and practice.

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